Numb. 23.

The EXAMINER.

From Thursday *December* 28, to Thursday *January* 4. 1710.

Nullæ ſunt occultiores inſidiæ, quam eæ quæ latent in ſimulatione officii, aut in aliquo neceſſitudinis nomine.

THE following Anſwer is written in the true Style, and with the uſual Candour of ſuch Pieces; which I have imitated to the beſt of my Skill, and doubt not but the Reader will be extremely ſatisfied with it.

The Examiner croſs-examin'd, *or, A full Anſwer to the laſt* Examiner.

IF I durſt be ſo bold with this Author, I would gladly ask him a familiar Queſtion; *Pray, Sir, Who made you an Examiner?* He talks in one of his inſipid Papers, of *eight or nine thouſand Corruptions*, while *We* were at the Head of Affairs, yet, in all this time he has hardly produc'd fifty: *Parturiunt montes, &c.* — *Hor.* But I ſhall confine my ſelf, at preſent, to his laſt Paper. He tells us, *The Queen began Her Reign with a noble Benefaction to the Church.* Here's *Prieſtcraft* with a witneſs; this is the conſtant Language of your *High Flyers*, to call thoſe who are *hired* to teach *the Religion of the Magiſtrate* by the Name of the *Church*. But this is not all; for, in the very next Line he ſays, *It was hoped the Nation wou'd have follow'd this Example.* You ſee *the Faction* begins already to *ſpeak out*; this is an open Demand for the *Abby-Lands*; this furious Zealot wou'd have us *Prieſt-ridden* again, like out *Popiſh* Anceſtors: But, 'tis to be hop'd the Government will take timely care to ſuppreſs ſuch audacious Attempts, elſe we have ſpent ſo much Blood and Treaſure to very little purpoſe, in maintaining *Religion* and *Revolution*. But what can we expect from a Man, who at one Blow endeavours to ruin our Trade? *A Country* (ſays he) *may flouriſh* (theſe are his own Words) *without being the common Receptacle for all Nations, Religions and Languages.* What! We muſt immediately baniſh or murder the *Palatines*; forbid all Foreign Merchants, not only the *Exchange*, but the Kingdom; perſecute the Diſſenters with Fire and Faggot, and make it High-Treaſon to ſpeak any other Tongue but *Engliſh*. In another Place he talks of a *Serpent with ſeven Heads*, which is a manifeſt Corruption of the Text; for the Words *Seven Heads*, are not mentioned in that Verſe. However, we know what *Serpent* he would mean; a *Serpent* with *fourteen Legs*; or, indeed, no *Serpent* at all, but Seven great Men, who were the *beſt Miniſters*, the *trueſt Proteſtants*, and the moſt *diſintereſſed Patriots* that ever ſerv'd a Prince. But nothing is ſo inconſiſtent as this Writer; I know not whether to call him a Whig or a Tory, a Proteſtant or a Papiſt: He finds fault with Convocations; ſays, *they are Aſſemblies ſtrangely contriv'd*; and yet lays the Fault upon Us, that we *bound their Hands*: I wiſh we could have bound their *Tongues* too; but as faſt as their *Hands* were bound, they could make a ſhift to hold their *Pens*, and have their ſhare in the Guilt of ruining the hopefulleſt Party and Miniſtry that ever *preſcrib'd* to a Crown. This captious Gentleman is angry to *ſee a Majority of Prelates cry'd up by thoſe who are Enemies to the Character*; now I always thought, that the Conceſſions of Enemies were more to a Man's Advantage than the Praiſe of his Friends. *Time and Mortality*, he ſays, *can only remedy theſe Inconveniencies in the Church.* That is, in other Words, When certain Biſhops are dead, we ſhall have others of our own Stamp. Not ſo faſt; You are not yet ſo ſure of your Game. We have already got one *comfortable Loſs* in *Spain*, though by a G——l of our own. For Joy of which, our J——to had a merry Meeting at the Houſe of their great Proſelyte, on the very day we receiv'd the happy News. One or two more ſuch *Blows* would, perhaps, ſet us right again, and then we can employ *Mortality* as well as others. He concludes with wiſhing, that *three Letters, ſpoke when the Proſecutor was preſented, were made publick.* I ſuppoſe he wou'd be content with *One*, and that is more than we ſhall humour him to grant. However, I hope he will allow it poſſible to have *Grace*, without either *Eloquence* or *Latin*, which is all I ſhall lay to his malicious *innuendo*.

Having thus, I hope, given a *full ſatisfactory Anſwer* to the *Examiner*'s laſt Paper, I ſhall now go on to a more important Affair; which is, To prove, by ſeveral undeniable Inſtances, that the late M——ry, and their Abettors, were true Friends to the Church. It is yet, I confeſs, a Secret to the Clergy, wherein this Friendſhip did conſiſt. For Information therefore of that Reverend Body, that they may never forget their Benefactors, as well as of all others who may be equally ignorant, I have determin'd to diſplay *Our* Merits to the World upon that weighty Article. And I could wiſh, that what I am to ſay were to be written in Braſs, for an eternal Memorial; the rather, becauſe for the future, the Church muſt endeavour to ſtand unſupported by thoſe Patrons, who expired in doing it their *laſt good Office*, and will never *riſe* to preſerve it any more.

Let us therefore produce the pious Endeavours of theſe Church-Defenders, who were its Patrons by their Power and Authority, as well as Ornaments of it by their Exemplary Lives.

Firſt. St. *Paul* tells us, *There muſt be Hereſies in the Church, that the Truth may be manifeſt*; and therefore, by due courſe of Reaſoning, the more Hereſies there are, the more *manifeſt* will the Truth be made. This being maturely conſider'd by theſe Lovers of the Church, they endeavour'd to propagate as many Hereſies as they could, that the Light of Truth might ſhine the clearer.

Secondly. To ſhew their Zeal for the Church's Defence, they took the care of it intirely out of the Hands of *God Almighty* (becauſe that was a *foreign Juriſdiction*) and made it their own *Creature*, depending altogether upon them; and iſſu'd out their Orders to *Tindal*, and others, to give publick Notice of it.

Thirdly. Becauſe *Charity* is the moſt celebrated of all Chriſtian Vertues, therefore they extended their beyond all Bounds; and inſtead of ſhutting the Church againſt *Diſſenters*, were ready to open it to *all Comers*, and *break down its Walls*, rather than that any ſhould want room to enter. The Strength of a State, we know, conſiſts in the number of People, how different ſoever in their Callings; and why ſhould not the Strength of a Church conſiſt in the ſame, how different ſoever in their *Creeds*? For that reaſon, they charitably attempted to aboliſh the Teſt, which ty'd up ſo many Hands from getting Employments, in order to protect the Church.

I know very well that this Attempt is objected to us as a Crime, by ſeveral *malignant Tories*, and denied as a Slander by many unthinking People

People among our selves. The latter are apt in their Defence to ask such Questions as these; *Was your Test repeal'd? Had we not a Majority? Might we not have done it if we pleased?* To which the others answer, *You did what you could; you prepared the way, but you found a fatal Impediment from that Quarter, whence the Sanction of the Law must come, and therefore to save your Credit, you condemn'd a Paper to be burnt which your selves had brought in.* But alas! the miscarriage of that noble Project for the Safety of the Church, had another Original; the knowledge whereof depends upon a piece of secret History that I shall now lay open.

These Church-Protectors had directed a *Presbyterian Preacher* to draw up a Bill for repealing the *Test*; it was accordingly done with great Art, and in the Preamble, several Expressions of Civility to the *establisht Church*; and when it came to the Qualifications of all those who were to enter on any Office, the Compiler had taken special care to make them large enough for all *Christians* whatsoever, by transcribing the very Words (only form'd into an Oath) which *Quakers* are oblig'd to profess by a former Act of Parliament; as I shall here set them down. *I A. B. profess Faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy Spirit one God blessed for ever more; and do acknowledge the holy Scriptures of the Old and New Testament to be given by Divine Inspiration.* This Bill was carried to the chief Leaders for their Approbation, with these terrible Words turn'd into an Oath: What should they do? Those few among them who fancy'd they believed in *God*, were sure they did not believe in *Christ*, or the *Holy Spirit*, or one Syllable of the *Bible*; and they were as sure that every Body knew their Opinion in those Matters, which indeed they had been always too sincere to Disguise; how therefore could they take such an Oath as that, without ruining their Reputation with *Tindal*, *Toland*, *Coward*, *Collins*, *Clendon*, and all the Tribe of *Free Thinkers*, and so *give a Scandal to weak Unbelievers*. Upon this nice point of Honour and Conscience the Matter was husht, the Project for repealing the *Test* let fall, and the *Sacrament* left as the smaller Evil of the two.

Fourthly, These Pillars of the Church, because *the Harvest was great, and the Labourers few*, and because they would ease the Bishops from that grievous Trouble of *laying on Hands*; were willing to allow that Power to all Men whatsoever, to prevent that terrible Consequence of *unchurching* those, who thought a Hand from under a *Cloak* as effectual as from *Lawn-Sleeves*. And indeed, what could more contribute to the Advancement of true Religion, than a Bill of General *Naturalization for Priesthood*?

Fifthly, In order to fix Religion in the Minds of Men, because Truth never appears so fair as when confronted with Falshood; they directed Books to be Publish'd, that denied the being of a God, the Divinity of the *Second* and *Third Person*, the Truth of all Revelation, and the Immortality of the Soul. To this we owe that great Sense of Religion, that Respect and Kindness to the Clergy, and that true love of Virtue so manifest of late Years among the Youth of our Nation. Nor could any Thing be more Discreet, than to leave the Merits of each Cause to such wise impartial Judges, who might otherwise fall under the Slavery of believing by *Education* and *Prejudice*.

Sixthly, Because nothing so much distracts the Thoughts, as too great a variety of Subjects; therefore they had kindly prepar'd a Bill, to prescribe the Clergy what Subjects they should Preach upon, and in what manner, that they might be at no loss; and this no doubt, was a proper Work for such Hands, so thoroughly vers'd in the Theory and Practice of all Christian Duties.

Seventhly, To save Trouble and Expence to the Clergy, they contriv'd that *Convocations* should meet as seldom as possible; and when they were suffer'd to assemble, would never allow them to meddle with any Business; because they said, the Office of a Clergyman was enough to take up the *whole Man*. For the same Reason they were very desirous to excuse the Bishops from sitting in Parliament, that they might be at more leisure to stay at Home and look after their Clergy.

I shall mention at present but one more Instance of their pious Zeal for the Church. They had somewhere heard the Maxim, that *Sanguis Martyrum est Semen Ecclesiæ*; therefore, in order to *sow this Seed*, they began with *Impeaching a Clergyman*: And that it might be a true Martyrdom in every Circumstance, they proceeded as much as possible against common Law, which the *long-Robe Part* of the *Managers* knew was in a hundred Instances directly contrary to all their Positions, and *were sufficiently warn'd of it before hand*; but their Love of the Church prevail'd. Neither was this Impeachment an Affair taken up on a suddain. For, a certain great Person (whose Character has been lately Publish'd by some stupid and lying Writer) who very much distinguish'd himself by his Zeal in forwarding this *Impeachment*, had several Years ago endeavour'd to persuade the late King to give way to just such another Attempt. He told his Majesty, there was a certain Clergyman preach'd very dangerous Sermons, and that the only way to put a stop to such Insolence, was to Impeach him in Parliament. The King enquir'd the Character of the Man; *O, Sir*, said my Lord, *the most violent, hot, positive Fellow in* England; *so extreamly wilful, that I believe he would be heartily glad to be a Martyr*. The King answer'd, *Is it so? Then I am resolv'd to disappoint him*; and would never hear more of the Matter; by which that hopeful Project unhappily miscarried.

I have hitherto confin'd my self to those Endeavours for the good of the Church, which were common to all the Leaders and Principal Men of *Our* Party; but if my Paper were not drawing towards an end, I could produce several Instances of particular Persons, who by their Exemplary Lives and Actions have confirm'd the Character so justly due to the whole Body. I shall at present mention only two, and illustrate the Merits of each by a matter of Fact.

That worthy Patriot, and *true Lover* of the Church, whom the *late Examiner* is supposed to reflect on under the Name of *Verres*, felt a pious impulse to be a Benefactor to the Cathedral of *Gloucester*, but how to do it in the most decent, generous manner, was the Question. At last he thought of an Expedient: One Morning or Night he stole into the Church, mounted upon the Altar, and there did that which in cleanly Phrase is called *disburthening of Nature*: He was discover'd, prosecuted, and condemn'd to pay a thousand *Pounds*, which Sum was all employ'd to *support the Church*, as, no doubt, the *Benefactor* meant it.

There is another Person whom the same Writer is thought to point at under the Name of *Well Bigamy*. This Gentleman, knowing that Marriage Fees were a considerable Perquisite to the Clergy, found out a way of improving them *Cent. per Cent.* for the *good of the Church*. His Invention was to marry a second Wife while the first was alive, convincing her of the Lawfulness by such Arguments, as he did not doubt would make others follow the same Example: These he had drawn up in Writing with intention to publish for the *general Good*; and it is hoped he may *now* have leisure to finish them.

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